

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

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Vol. VIII.

NOVEMBER, 1904

No. 11



"THE President of the church and his two counsellors, Anton H. Lund on the left of Smith and John R. Winder on his right. These three constitute the First Presidency of the Mormon Church, or the 'First Quorum.' These three, together with the Quorum of the Twelve Apostles, have absolute control of all Mormon affairs and are accountable to no man or set of men. They handle, for instance, all the money of the church, and no one knows where it goes to. All the tithing goes through their hands, and no one knows how much it is or where it is used."

510 * Tremont * Temple
Boston

"Topics for 1905"

Cuba and Porto Rico.	JANUARY.
Alaska.	FEBRUARY.
The Negro.	MARCH.
Mexico and New Mexico.	APRIL.
Our Foreign Population.	MAY.
Echoes from the Annual Meeting.	JUNE.
Chinese in America.	JULY.
	AUGUST AND SEPTEMBER.
Indians.	OCTOBER.
Mormons.	NOVEMBER.
The Treasury.	DECEMBER.

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied content, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. Howard B. Gross has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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Take Notice

THE account-books of HOME MISSION ECHOES will close in two months. Will the subscribers give the matter their immediate attention and see that their subscription is paid to January, 1905? This will enable the ECHOES to meet its bills for the present year and begin the new year with a clean record.

A GREAT New York daily, in 1901, told a story of a discovery made in a wealthy home. A pleasant, competent man had been secured as butler. He was entrusted with the employing of the other servants. After a time the family began to wonder why such frequent changes were made among the house-girls. An investigation revealed the astonishing fact that during the year more than two score young women had been employed in the home, and after a brief term of service had left, every one a convert to Mormonism! The accomplished butler was a Mormon missionary. — *Woman's Home Mission*.

MRS. G. W. HICKS, Elk Creek Mission, Hobart, Oklahoma Territory, asks for Christmas boxes.

MRS. J. L. DYKE, Wichita Baptist Mission, Anadarko, Oklahoma Territory, asks for boxes for Christmas. Do not forget these sisters on their difficult fields.

MRS. S. E. OWEN, Mather School, Beaufort, S. C., wants clothes, bedding, and everything useful.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—Tennyson.

Vol. VIII.

NOVEMBER, 1904

No. 11

The Woman's American Baptist Home Mission Society

Editorial

WHEN the editor sent her greetings to the readers of HOME MISSION ECHOES in November, 1903, after an absence of five months from the office, it was with the expectation that she would be able to continue the work upon the paper. After preparing the November and December numbers, by order of the physician, she was compelled to leave home. It is her firm conviction that in order to have a bright, up-to-date periodical the editor should be in close touch with all phases of the work at home and on the field. This knowledge can be obtained only at headquarters, and because of her absence she felt unfitted to assume such responsibility. Mrs. McWhinnie, the assistant editor, kindly consented to do the work, and the excellence of the paper during the past few months has proved her fitness for it. As we take up the duties of corresponding secretary, as well as editor, it is with thanksgiving to God for restored health, and gratitude to all who have so lovingly borne heavy burdens. Our chairman, Mrs. Coleman, has done much of the field correspondence and given time and strength, without compensation, to the details of the work. Upon Mrs. McWhinnie has fallen the care of the paper. Mrs. Peckham has been unwearied in her visits among the churches, and appreciation of her words has been freely expressed by many who have listened to her. She has also performed the office duties of the corresponding secretary. Our treasurer and the members of the board of directors, by their loving letters and words and deeds of sympathy, have cheered our heart. We would especially speak of the faithfulness of the State, associational, and church workers. To them, in large degree, is due the financial success of the year 1903-4. The last act of the secretary before leaving the office, in May, 1903, was to send out the apportionments to the State workers. These were sent later than usual, and involved more work, and it was with some misgivings that she looked forward to the end of the fiscal year, March 31, 1904. The result proved the efficiency of our loyal workers. To one and all we return hearty thanks, and would crave the prayers and cooperation of all our constituency for the months to come.

M. C. E.

Young People's Rally

THE second annual Home Mission Rally of the Young People's Societies of Eastern Massachusetts will be held on the evening of Nov. 9th, in the Clarendon Street Church, Boston.

A cordial invitation is extended to all.

Mrs. Peckham, who is now among the Indians, will tell us something of her trip, and other interesting speakers will have part in the exercises.

A full programme will be sent to the societies later.

THE next session of the fifty-seventh Congress will meet the first Monday in December, 1904. The report of the committee appointed by the Senate to continue the investigation of the Reed Smoot case during the summer will probably be presented early in the session, before the regular order of business is taken up. Remember that petitions for an anti-polygamy amendment to the Constitution should be in the hands of the Senators as early as the first Monday in December.

We are indebted to a resident of Utah for the pictures of prominent Mormons upon pages 4 and 5. He also gives the following items concerning these men:

U. S. Senator Smoot, one of the twelve apostles, who is having his right to remain in the Senate contested.

Heber J. Grant, an apostle with two wives. He was recently at the head of the Mormon mission to Japan, but failed to do anything with the heathen Jap, and is now in England as superintendent of the European mission. He took one wife to Japan, and the other one he took to England. Last November, in a speech before the students of the University of Utah, he boasted of his polygamy. A warrant was sworn out for his arrest, and he left town that night so hastily that his wife had to follow later and join him in the East.

Apostle George Teasdale, polygamist. It was the testimony in a case with reference to him offered as evidence in the Smoot investigation that the newspapers refused to print because it was too vile. He is now in hiding somewhere outside of the United States to avoid the serving of a subpoena for the Smoot committee.

Items

DURING the Smoot investigation Senator Hoar reminded the President of the Mormon Church that the New Testament teaching was opposed to polygamy, by quoting 1 Timothy 3: 2, "The bishop therefore must be without reproach, the husband of one wife." President Smith replied, "Yes, at least one," the Mormon construction being that a man must have at least one wife, but he could have any number.

When asked if God spoke by direct revelations to Mormons, "Yes, sir," said President Smith, "but men obey or not, just as they please, and they disobey if they wish." "Do you mean to say that you, at your pleasure, obey or disobey the commands of God?" "Yes, sir." "Is that the kind of a God you believe in?" "That is exactly the kind of a God I believe in."

WITH a finance committee representing \$10,000,000 in combined capital of its members, a movement was started September 14th, for the formation of a new party in Utah, whose objects and aims shall be "to oppose to the utmost the domination of church influence in political affairs."

The meeting was attended by about one hundred men of all shades of political belief, and those in attendance, by rising vote, pledged their "lives, liberty, and sacred honor," and property to support the movement.

Resolutions setting forth a declaration of principles were unanimously adopted:

IN an address delivered at the Mormon conference in St. George, Utah, Pres. Joseph Smith of the Mormon Church spoke in a hostile manner of the Gentile encroachment on the State. After alluding to the bitter opposition of Mormonism by members of other churches, he compared Utah to Judea, and said:

"The Gentiles are coming among us to buy our homes and land. We should not sell to them nor aid them, as they are the enemies of the Kingdom of God. I have never sought to be a vast landowner, but I have never sold an inch of ground to an enemy of God's work."

St. George is in the remote southern part of the State, over one hundred miles from a railroad. It has been alleged for some time past that prominent Mormons were making addresses in the more isolated communities of the State along the line of President Smith's speech.

SHE had been brought up a Mormon, but had been converted during the Oliver meetings, a few years ago. Last summer she spent several weeks visiting friends in a country town north of Salt Lake City. She went to the Mormon Sunday school, Sundays, and was placed in a class studying the Book of Mormon. During their study they came to the passage "wars and rumors of war."

She looked at the teacher and innocently asked: "What are wars and rumors of war?"

The teacher looked troubled.

She again questioned: "What does it mean?"

Utterly disarmed by the innocent look, he replied: "You know what wars mean, don't you?"

"Yes," was the reply

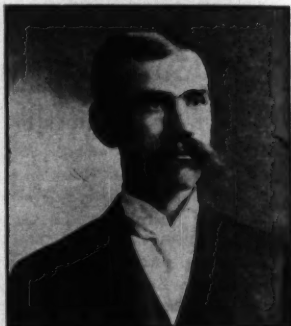
"Well, rumors of war are the baggage and other things."

Mormon Priesthood and Theocracy

(FOR HOME MISSION ECHOES.)



WE find in the Mormon Church an almost perfect and all-powerful organization. This organization is the priesthood, divided into two divisions or priesthoods, known as the lesser and greater, or the Aaronic and Melchizedek. There are nine different divisions, or nine organized sets of officers, known as "quorums," within the two priesthoods; each quorum representing different degrees of power and authority. The highest quorum is the First Presidency; the lowest the deacons. A man may serve in a quorum lower than his own, but never in a higher. Almost every Mormon man is a member of the lesser, and most of them of both priesthoods.



REED SMOOT

The various authorities included in the nine quorums are the president of the church, his two counselors, the twelve apostles, the seventies, the patriarchs, the elders, the high priests, the priests, the bishops, the teachers, and the boy deacons. The president is God's "representative," God's "vicegerent," God's "mouthpiece" to the people. Supreme in authority over the church is the First Presidency, consisting of the president and his two counselors. Over each "stake"—geographical division in the church—is the "president of the stake" and his two counselors. Over each ward in the stake is a bishop and his two counselors. Each quorum in the priesthood has its president and two counselors.

According to standard Mormon writers, God is at the head of the genuine priesthood. The priesthood is chosen by God. It is a part of God. It is perfect and infallible. God regulates and controls the affairs of earth through this organization. It has a right to dictate in things temporal as well as spiritual. The voice of the priesthood is the voice of God. To disobey the priesthood is to disobey God. The priesthood is the only way of approach to God and the only way of salvation. In "Spencer's Letters," we read, "The priesthood is the grand instrumentality for revolutionizing and saving and governing the whole race."

All things must be subservient to the priesthood, whether in "heaven, earth, or hell." Whatever opposes the will of the priesthood must yield. Its authority is to extend over all things on earth, and in heaven, for time and all eternity. It is to be world wide in extent and universal in dominion.

We find here an organization so complete and thorough that it may be used as an instrument of despotism more absolute than any of which the Czar of Russia has dreamed.

According to Mormonism all earthly governments are failures. All rulers not belonging to the priesthood or chosen by it are usurpers. All civil governments must bow to the priesthood. In the end all earthly governments are to be dissolved or destroyed, or merged into "one consolidated, universal, eternal government of the Son of the Most High." Orson Pratt in his work, "The Kingdom of God," says, "The Almighty has decreed to rend and break in pieces all earthly governments, to cast down thrones, to turn and overturn, and break up the nations, to send forth his messengers, to make a way for the establishment of the everlasting kingdom, to which all others must yield or be prostrated never more to rise."

This "eternal government of the Son of the Most High," which Orson Pratt tells us is the only legal government that can exist in any part of the universe, is a theocracy, defined as a "government founded and guided by prophets, priesthood, visions, and revelations." The Mormon organization claims to be this theocracy and believes that in time it shall rule and control all lands and nations. In the mil-

lennial period this government is to be perfected and established on the earth in all its fullness, and is to extend from "pole to pole and from shore to shore."

The Mormon organization is a literal temporal kingdom, foreign and antagonistic to the government of the United States.

It has repeatedly defied the United States

government. It has persecuted and driven from the territory federal officers. It has broken and trampled underfoot United States laws. It has trailed in the dust the stars and stripes. With the wisdom of a serpent it has always appeared to be loyal when force has compelled or expediency made such a course advisable.

Columbia City, Ind.

ROSE GLEN WEBSTER.

THE election of Apostle Reed Smoot for the United States Senate would virtually be the election of the will of the Mormon First Presidency and Twelve Apostles to that body. As a consistent member of the Mormon Apostolate Apostle Smoot cannot make an important move without getting permission or taking counsel of the quorum of Mormon high priests to which he belongs. By virtue of his apostolic vows, he must act first as a Mormon apostle; and second or third as a citizen of Utah and patriotic American."

Murray, Utah



THE Mormon question is in a very doubtful condition at present, we hardly know whether the outlook is hopeful or not. Thus far the leaders have made it appear to the "rank and file" that Mormonism has had the victory in Washington and that Joseph F. Smith did himself great honor and exalted the church exceedingly by his declarations, and that the witnesses of the church called to the nation's capital only fulfilled prophecy by promulgating the doctrine of polygamy and standing loyal to their faith. Many of the Mormons feel that the United States can do nothing with them. One man said, "That committee is just like an old rotten tub with the bottom knocked out, and they have come out beaten."

Polygamy is constantly exerting its influence in new ways upon the young and leaving its blighting effect upon their hearts and lives. Polygamy is still practised to a considerable extent, and many and ingenious are the methods used to avoid detection. It is impossible to prove that there are plural marriages performed in the temples, but that there are such contracts accomplished in some way, we do know, by young people. Some young girls near here recently said that they would feel it a great honor to be called to Salt Lake City to be the plural wives of Joseph F. Smith, even now, and that they were going to stand loyal to their faith.

After the Smoot investigation was closed, and Joseph F. Smith returned to Utah, he was honored and held up as a pillar of truthfulness even though he had always said previous to that time that polygamy was given up by the Mormons. He went to the quarterly conference and had the people vote to have no more plural marriages solemnized, but preached a sermon on the subject that would do more to hold the people to the doctrine than the most binding

pledge would have done, and it is still taught in that way. Since the Smoot investigation there has been a convention for the primary teachers, and those coming from the country places hardly knew that there was any new move against polygamy, and they went so far as to urge the doctrine upon women who are living here,



HENRY GRANT

and still raised the old cry of "selfish one-wife system." In the teaching four principles are made evident, prominent and strong. "It is God's most holy law. It is the law of the church. It is taught in the Bible. And it is

right, but we are prohibited from this divine practice by the laws of the land in which we dwell." Then adding to these principles the fact that their inclinations are all that way, we can understand the difficulty of doing much about it, especially as the officials are Mormons and do not wish to secure convictions. While the Smoot investigation was in session, we could occasionally find one who felt ashamed, and some said they had seen enough of such religion, but they became silent when business inducements were the arguments, or church promotion the incentive. There is many a family remaining in the church only for greed, and such can always be counted on the Mormon side more tenaciously than the honest, deluded Mormon. One of the twelve was almost an apostate from the church and cared so little for it that he scarcely ever attended, ten years ago, but the priesthood could not bear to lose the family or their money, so put him in a high office, thus retaining him, and he will stay with it just so long as there is any money in it.

A woman left her home in Sweden about thirty years ago, and came here with an elder to become one of the "exalted plurals." She says that her children know more about the Bible than any of the Gentile children ever do, because the Mormons could understand its meaning better, for they don't have to learn, they know by inspiration. But her son is a besotted drunkard and her two daughters are both vulgar and profane. Her old polygamous husband looks as though he is no stranger to the saloon, and his language is anything but refined, yet he is one of the exalted.

The Swedish break in the church is still widening, but we can do nothing with the disaffected because we cannot speak the language, but the movement will do much to hinder the work in Sweden, so we are thankful for the prospect. While the opposition may not directly help us here, it is very outspoken in showing up the iniquity of the Mormon Church.

MRS. M. C. ANDREWS.

September 6, 1904.

Notes from Utah

From a sister of one of Brigham Young's wives:

"I AM not a good Mormon because I have seen and heard too much. I could tell many a sad tale of deserted, neglected wives, and of sensual, sensuous, degraded, beastly, polygamous husbands—especially among leaders of the church."

William Gage, an elder, said:

"I expect to become a God, create a world, populate it, and make an atonement."

From a sweet (?) young Mormon girl:

"I hate you Christians. I just like to cuss you. I am a Mormonite and I always will be one. My teacher in the public schools told me that the Book of Mormon was the Word of God and if any one did not believe it they did not believe the Bible. You can't get into heaven unless you are married. You are all a lot of sinners."

When a Mormon couple are married in the Temple—and only good Mormons can be—both the man and the

woman are given a new name. The wife does not know what her husband's name is. He alone beside herself knows the new name of his wife. At the resurrection the Angel Moroni will call the roll of the men by their new names, from the rolls of the church. They in turn call up their women. If for any reason they have become displeased with any of them, they can simply fail to call their names and they just don't get up. Thus the men—it is taught—have the power to give or withhold eternal life from their women if they choose. Is it any wonder that the women are obedient to the men?

I have heard it proclaimed in the great Tabernacle within a year that there is no salvation for the women except through the men.

If any one wishes authentic information in detail with regard to Mormon faith and practices, he should send twenty-five cents to Rev. Richard Wake, Box 772, Salt Lake City. He is Secretary of the Gentile Bureau of Information.

It is the duty of every Mormon to look up the name of each of his ancestors and relatives who died outside of Mormonism, and then either be baptized for them or hire someone else to be baptized in their stead.

REV. BRUCE KINNEY.

Salt Lake City.

Following in the Footsteps of Joseph Smith

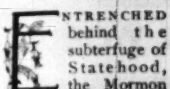
IN 1880, Bishop Lunt of the Mormon Church said in an address: "Our church has been organized only fifty years, yet behold its wealth and power. This is our year of jubilee. We look forward with perfect confidence to the day when we will hold the reins of the United States government. This is our present temporal aim. To-day we hold the balance of political power in Idaho. We rule Utah absolutely, and in a short time we will hold the balance of political power in Arizona and Wyoming. Our people are obedient. Our vote is solid and will remain so. It will be thrown where it will do the most good for the church. Then, in some political crisis, the two present political parties will bid for our support. Utah will then be admitted as a polygamous State, and the other Territories we have peacefully subjugated will be admitted also. We will then hold the balance of power and dictate to the country."

All this was said more than twenty years ago, yet this prophecy has been more than verified. The Mormon Church practically to-day holds the balance of political power in nearly all the Inter-Mountain States and Territories.

WHAT President received every electoral vote but one? James Monroe when reflected.

WHAT President came to Washington in disguise? Abraham Lincoln

A Peril to Our Republic



ENTRENCHED behind the subterfuge of Statehood, the Mormon Church monarchy is growing in political power and arrogance, and boldly defies the laws of the State and the nation, as well as the conditions under which it secured Statehood. Its political control of its subjects is absolute, not only in Utah but in States and Territories, from Mexico on the south to Canada on the north. A word emanating from the secret council-chambers of the Mormon Church at Salt Lake City will be passed down the long line of church officials until every "stake" and ward



MORMONS HAVE A LARGE COLONY IN MEXICO AND CANADA

under Mormon rule will receive instructions how to cast its vote. This power to control the Mormon vote is the secret of the political strength of the Mormon Church. It is also one of the gravest perils to our Republic. The price for the Mormon vote is *protection in Congress*. The Mormons fear Congress. It has already cast out a polygamous Congressman. A high official in the Mormon hierarchy is now a member of the United States Senate. Loyal American people are insisting that a member of the Mormon hierarchy—one elected by the "advice" or order of the hierarchy itself, as it is claimed—shall not be permitted to retain a seat in the highest legislative body in the land. *Ne Church and State for America.*

The following extracts were taken from a book published by Charles Scribner's Sons in 1888, entitled "Early Days of Mormonism." We wish every member of Congress might read this book. It shows that the Mormon Church of to-day is playing the same shrewd game of politics that it played in the time of Joseph Smith.

"Joseph Smith was a natural adept in politics, and now had control of the votes of at least three thousand men. He was not slow to turn that power to the use of the church and himself. Even in 1840 his influence had reached a point where he could not be safely ignored by both political parties. The Mormon leader shrewdly made sure of his reward before committing to either side. After secret consultations with prominent party leaders and a conference with his advisers at Nauvoo, Ill., he was delivered of a revelation (from God, so he asserts), that the Mormon Church should support the Whig ticket, which was elected. In payment for this the Whigs in the Illinois Legislature made haste to grant to the Mormon Church a special charter for their new city, Nauvoo, in which were conveyed powers to an almost unlimited extent."

Practically Nauvoo was thus made almost independent of the State government. The tyrannical and treasonable use of this power nearly plunged the State of Illinois into civil war and bloodshed.

It is encouraging that we have statesmen at Washington, of both political parties, who, realizing the threatening peril to our Republic, have drawn the sword and stand ready to smite the Mormon hierarchy whenever it shows its polygamous and treasonable head in the halls of Congress.

The Mormon Situation in Canada

IN an excellent address on Home Mission work in Western Canada, in Bloor Street Church, Toronto, on Sunday evening, Rev. D. G. McQueen, of Edmonton, made an interesting statement regarding the Mormon settlement in Southern Alberta. There are now about 6,000 Mormons in the district south of Lethbridge, mainly settled in the towns of Cardston, Stirling, Magrath, and Raymond. Raymond, which was begun scarcely three years ago, has a population of about 2,000 souls, mainly engaged in the culture and manufacture of the sugar beet. Another colony of 2,000 will come in this spring and settle on a large block of land which has been purchased south of Calgary.

There is little doubt that the Mormon leaders regard Southern Alberta as their promised land, and they do not hesitate to avow their purpose to become the dominating social, religious, and political influence in the territory. They have been compelled to adopt our system of public schools, but their steady policy is to prepare their own young people for holding the educational positions and eliminate Gentile teachers until the schools are in their own hands. The policy of planting their settlements at various strategic points is also part of the general plan.

Whatever may be said about the wisdom of allowing these people to come into the country and propagate their doctrines under the aegis of the British flag, the movement is one that must be kept under close surveillance. The settled policy of Canada must be that to become a Canadian citizen, subject to Canadian laws, is an essential condition of being allowed a home in the country.—*Selected.*



American Baptist Home Mission Society

Editorial



N another page, Rev. Bruce Kinney, our superintendent of missions in Utah, shows plainly how it is that the Mormons maintain their political power. It does not matter to them whether Republicans or Democrats win, the church arranges it so skilfully that the Mormons will, in any event, have a majority as against the Gentiles, and be able to control political action. Mormonism is a political as well as a social peril. Those who make light of its political power do not consider, probably, that every State has two United States Senators, and that the vote of one Senator counts for as much as any other.

DOCTOR CHIVERS writes from the West: "One of our missionaries had been conducting a service on a needy field. At the close a question was addressed to a little group of women as to their religious antecedents and training. One said, 'I am a Presbyterian;' another said, 'I belong to the Methodists;' a third replied, 'I was a member of the Congregational church.' One woman remained silent. Upon being asked, 'And to what church do you belong?' she made reply, 'I never had a chance to belong to any.' She had spent her life at points remote from any church privileges. Do we realize just what that means, or appreciate at full value the abundance of our own privileges?"

THE Archbishop of Canterbury, primate of the Anglican Church, who is visiting this country, made an address at the Episcopal Convention in Boston on a subject of vital importance to our people. That subject was the home, and these words are worthy of thoughtful reading:

"Here (is it not so?) are the conditions with which we have to do. We can thank God for strong material progress, for an often high note of moral earnestness and — here in America at least — for an eager output of intellectual force. And we are prone to be pleased, and even satisfied. But it would be vain to ignore the warning voices which tell us — on either side of the sea — of a certain decadence in the definitely religious life of the ordinary home — a falling off, that is, in the very force which gave its distinctive inspiration and its distinctive power to so much of our grandfathers' life. If that be true — and in spite of all explanatory qualifications nobody will, I think, say it is entirely false — it surely behooves every gathering of churchmen to consider well what they can do to safe-

guard the men and women and, above all, the children of America and of England from a peril whose gravity it is impossible to overestimate, because it affects the very foundation of our Christian life. I am not presumptuous enough to try to judge of the degree to which this danger is at present yours. You can tell, as I of course cannot, whether adequate provision is somehow being made in the America of to-day for securing that the children of your people shall nowhere grow up ignorant of the fulness and the significance of their Christian heritage."

The notes of warning in this line cannot be sounded too strongly, and the women of America have an undone duty in bringing to bear a united influence for a national divorce law and a Christian home training.

We heartily agree with the writer in *Our Home Field*, the excellent journal of the Home Mission Board of the Southern Baptist Convention, who says: "We have some good brethren and sisters among us who, sad to say, do not grasp the great mission doctrine in all its depth of meaning and breadth of scope. Some believe in Home Missions and not in Foreign; others in Foreign but not in Home. No one can be a real missionary in the Bible sense without believing fervently in every department of the work."

LOOK out for the family life and the church will be strong; look out for the church life and the community will be wholesome and safe.

If you want something perfectly adapted to use in a missionary meeting, send for the "Missionary Dialogues of the Day" which are appearing in the *Home Mission Monthly*. Each month there will be one, until a large list of subjects has been treated in this informing and attractive way. Mexico was the October topic.

SPEAKING of needy fields, there is a county in Utah with five thousand population and only one Christian minister at work to-day; that one Rev. U. W. Huff, who represents the Home Mission Society. His parish is not all Mormon by any means, but it is too large for this lone missionary.

THE changing West — here is an illustration: During the year 1903 the entire resident membership of our Baptist church at Evanston, Wyo., was changed, with a single exception. That beats any metropolitan record.

Progress in Cuba

WE present some notes on the work in Eastern Cuba, with some illustrations which explain themselves. Evangelism is the reality in the missionary activities there and the forward movement continues.

The *Messenger* (*El Mensajero*) is an interesting eight-page paper published in Camaguey in the interests of our

ber of the church in Manzanillo is temporarily residing in La Caridad, with his family, to aid in the new work. This is an illustration of the spirit of the converts we are making. They rejoice in the gospel so much that they want all the people to know about it.

A BIBLE TEACHER

Another item which deeply interests us tells of the work at Jibacoa (pronounced Hi-ba-có-a), where plans have been completed for the erection of a chapel. A fine lot has been given by Señor Miguel Romero, mayor of Barrio, and the other members of the church and friends outside will contribute liberally toward the erection of the building. Then comes the best part of the item, because it proves that the movement is not something merely imposed upon the people from without, but the Holy Spirit working within: There is a woman in Jibacoa who every week gathers the women of the congregation together and directs them in the study of the Bible. That is the kind of service which leads Doctor Moseley to say: "Oh, that God would give us all such consecration to his blessed work! We shall not soon forget our visit, brief but most enjoyable, to Jibacoa." No sooner taught than she becomes a teacher of others—that is the true spirit of the missionary, and the missionary spirit is the strength of the Christian.

IN FAVOR WITH THE PEOPLE

The mission in Baire is held in high esteem by the people. Señor Llopis, the mayor, in whose house worship has been held, shows much enthusiasm concerning the new chapel, which will adorn the principal plaza of this historic town.

A NEW STATION

Missionary Ripoll has opened a new station in La Caridad, two leagues from Manzanillo. The principal people have manifested special interest in the gospel, and a mem-

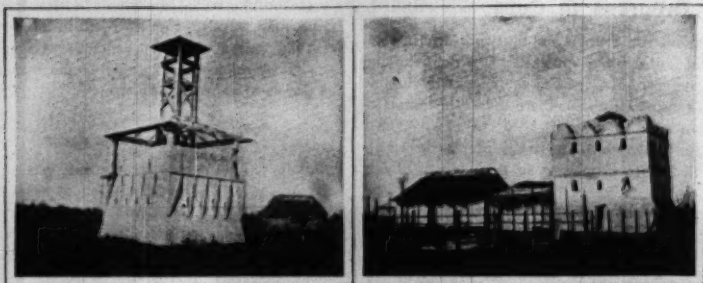
DR. MOSELEY'S RESIDENCE AT DOS BOCAS

ON THE ROAD TO DOS CAMINOS



CUBAN WORKERS IN CONFERENCE AT DOS BOCAS





SPANISH BLOCKHOUSES OR LOOKOUT FORTS OF THE TROCHA — HALF-MILE APART

A New Worker in Guantanamo

THE first colored missionary sent by the Home Mission Society to Cuba, Rev. Wm. Watkins Hill, has reached his field in Guantanamo. The outlook seems to him most hopeful. In a letter describing his journey he says: "I left Santiago on Monday night on the steamer which runs between Santiago and Boqueron, the new port and the terminus of the Cuban Eastern Railroad. I think this little place offers a splendid opportunity for work for Christ. The town is in the process of construction and the chance of growing with the town is not lightly to be regarded. As I have spoken with the people, many have expressed a willingness to hear the Word of God from a Protestant. I have promised to begin soon. I feel that the indications are auspicious. Knowing that personal

work is a mighty factor in building, I have made an effort to speak of Christ whenever opportunity offered, and the respect with which I am heard encourages me to look for rich blessings. In Santiago many persons both in and out of the church showed me marked respect, and this has enabled me to speak for the Master and about this work. Monday night about nine young men, members of the church in Santiago, came down to the boat to see me off. Again we had a chance to witness for Christ. As they gathered around the table in the forward saloon, a crowd of passengers and others came to hear the singing, which was from a Spanish hymnal. I told the young brethren that I wished prayer, and it was offered by a young man who is to assist me. I shall begin to preach as the way opens, while I am studying the language."

BAPTISM OF TWENTY-SIX CONVERTS AT SONGO



The Political Situation in Utah

BY REV. BRUCE KINNEY

TO understand the political situation in Utah it is necessary to go back about fifteen years. Then Utah was not a State and hence had no direct connection with national politics. There were two parties in Utah, the Liberal or Anti-Mormon and the People's or Mormon party. The line of cleavage was very sharp along this idea. About 1890, to the great surprise of all, the Liberals won in Salt Lake City and county, and also in Ogden and its county—Weber. In these places not a Mormon was in office. Then the Mormons saw a great light and realized that some other plan must be adopted. So they brought about the plan of a re-alignment along national party lines, on the plea that they could never secure statehood without. There was nominally about an even division of both Mormons and Gentiles between the Republicans and Democrats. Their idea was that the Gentiles would cling to their party, whatever it was, while the Church could swing enough of their people from one side to the other to control everything. From that day to this, while many Gentiles have been elected to office, not one has been elected who has in any way offended the Church or taken active part in enforcing laws obnoxious to the Church.

The Mormons are shrewd enough to vote for Gentiles whom they think they can use. Contrary to what many in the East think, there are more Gentiles in Salt Lake City and Ogden than there are Mormons. The Mormons absolutely control everything because they hang together while the Gentiles do not. Innumerable instances of this might be cited, but one or two will suffice.

In the last municipal election in Salt Lake City the Republicans nominated a president of one of the leading banks and a Gentile for mayor. By a new law the entire council of fifteen had to be elected. They nominated ten Gentiles and five Mormons.

The Democrats nominated a Mormon for mayor, and wherever there was a Gentile on the Republican ticket they put a Mormon and vice versa, so that they had ten Mormons and five Gentiles nominated by the council. Notice the result. Salt Lake City is supposed to be a strong Republican city, but the Mormon Democrat was elected mayor, and eight of the council were Mormons, while seven were Gentiles; yet politically it stood nine Republicans to six Democrats. The fact of the business is the Mormons are neither Republicans nor Democrats—they are simply Mormons.

A few words might be in place to explain the present Senatorial situation in Utah. In 1900, when Kearns was elected to the United States Senate, it is alleged and universally believed that he secured his election by the payment of a large sum of cash to Lorenzo D. Snow, then President of the Mormon Church. It is further said that a deal was made whereby Kearns was to support Apostle Smoot for the Senate in 1900, and the Church was to support Kearns again in 1906. Kearns was elected, and when

the time came began to assist the Senatorial aspirations of Smoot. In the meantime Snow had died and Joseph F. Smith became President of the Church. Kearns ascertained that both Smith and Smoot repudiated the deal made by Snow, and then a sudden coldness arose between Kearns and Smoot. This coldness became arctic when Smoot, through Church influence, secured control of the Republican party in Utah and picked out an unheard-of man named Cutler, and after a bitter fight nominated him for governor. This was too much for Kearns, who, with his paper, the *Daily Tribune*, bolted the State Republican ticket, and together with some of the wealthiest men in Utah has begun the reorganization of the old Liberal party to fight the Church in politics.

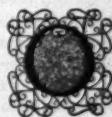
All of which goes to show that it makes all the difference in the world whose ox is gored. In other words, Church interference was desirable when the Mormons forced Kearns into the Senate against the sober judgment of the Republican party in Utah, but now when that same Church influence is used to defeat Kearns, he makes a great outcry.

And right there lies the trouble in poor priest-ridden Utah. The Gentiles will knuckle under to the Church leaders when it will serve their purpose, but at no time dare to cut loose from the unholy alliance. It is hoped that this new political movement, though perhaps not born from the loftiest motives, may yet bring something of political freedom to Utah.

Our Aims in Negro Education

BY REV. GEORGE SALE

President Atlanta Baptist College



NONE thing which is a matter of serious concern with those of us who are dealing at first hand with the Negro question at the South is the deep and growing restlessness and dissatisfaction among the best of the Negroes. They are beginning to feel friendless and hopeless. And I do not wonder at it. They have seen in the last few years an outbreak of race antipathy such as has not been witnessed since the War; they have seen the rise of a party determined to keep them in a position of hopeless inferiority; they have seen the restrictions that have been placed upon them enacted into laws, and in some cases made part of the fundamental law of the State; at the North they have witnessed a growing sympathy with Southern views; they are told that Northern philanthropy has lost heart; and they have been stunned as they have observed the silence and apparent approval with which Northern men have looked on while their liberties have been abridged. What wonder if they are losing heart! I am far from regarding the outlook as hopeless. I see many signs of promise. But I am sure that if you and I were black men our hearts would often grow hot within us, and would again be cast down within us as we contemplated the conditions in which we were compelled to spend our lives.

Education Not a Failure

Another matter of great concern with us is the persistency with which the statement is made in these days that the education of the Negro has been a failure. Education of the Negro has been of two kinds: common school education under State supervision, and the so-called higher education afforded by the schools under Northern missionary agencies. The amount expended on public school education in the Southern States since the War has been variously estimated at from \$100,000,000 to \$140,000,000. Probably it is not much above \$100,000,000. That is a very large sum of money, and I have no desire to withhold from the South a particle of the just praise that is her due for what she has done for Negro education. But when we compare the expenditure with the ground that was to be covered and the work to be done, we see that this sum, princely as it is in the aggregate, is greatly inadequate to the task proposed. What has this vast expenditure accomplished? I may state two broad facts: First, to-day, after thirty-five years' operation of Negro public schools in the South, 60 per cent. of the school population is enrolled in the schools, and 60 per cent. of the enrollment in regular attendance for about one hundred days in the year. That means that *practically one-half of the Negro children are growing up without any education, and that the great mass of those in school are getting the meagre advantage of a few months' term.* The second fact is this, that there are more illiterate Negroes in this country to-day than at any time in its history. The percentage of illiteracy has of course greatly decreased, but such has been the increase in population that *the actual number of illiterate Negroes is greater to-day than ever before.* That means that with all that we have done, North and South, by public schools and private schools, we have scarcely been able to take care of the increase in population, and are now confronted with a greater task than at the close of the War. With such facts confronting us, it is too early to declare that education has been a failure. Let us try it. It is not education that has failed, it is we who have failed to provide adequate means.

Ownership of Homes

The statement that the education given in this class of schools has been a failure will not bear one hour's patient investigation. Individual failures there have been as there are everywhere, but I dare to say that the man who says this education has been in any large sense a failure is either ignorant of the facts or is misrepresenting them. Let me tell you a little of the graduates of our Atlanta schools, not that they are better than others, but because I know them. From one learn all. I make no extravagant claim for our graduates. Some of them are noble men and women in every way whom any college in the land might be glad to count among its graduates; some few of them are poor sticks, "sorry" fellows, as they say in the South; but the great body of them are solid, sober, industrious, home-loving men and women. Take one practical test, — the ownership of homes. Now the ownership of homes is not everything, but it is of value for what it implies.

The man who owns his home has thrift. He is tied to some community, a permanent resident. One of the troubles about many Negroes is that they are not only shiftless but shifting. It is said that one family moved so often that every third day the chickens used to lie down at the kitchen door and cross their legs to be tied. The owner of a home is interested in good government. He does not want the domination of ignorant men any more than his white neighbor wants it. In a word, home owners of moderate income are the most substantial element in any population. Some people talk as if the graduates of Negro colleges for the higher education never bought homes. Take the graduates of Atlanta Baptist College. Up to 1903 there were 160 living graduates, 15 college graduates, 48 theological, 97 academic. Of these 30 are either still students or have been out of school too short a time to acquire property. What of the other 130? At the very least, two-thirds of these men own homes of an average value of \$1,200, and 19 of them report that they own other property valued at \$38,000. Here is a tangible result of \$141,200 invested in homes with all that that means for the social development of a people.

A Sample Home

Let me sketch one of these homes in one of the smaller cities of Georgia. Right in the midst of the dense Negro population a neat, five-roomed one-story house, with well-kept garden, flowers, and vegetables. Within, amid simple appointments, an educated Negro man, with his cultured wife, *living*. It is hard to overestimate the influence of such a home in such a community. That home is a type. They are all over the South. What is the occupation of these people? In this particular case, the man was principal of a Negro school of 1,000 children and his wife was one of his assistants. Sometimes the man is a preacher. Those two callings almost exhaust the list; occasionally he is a physician, a farmer, a merchant. Where did he get his training? Nearly always in some of our missionary schools.

Co-operation, Not Co-education

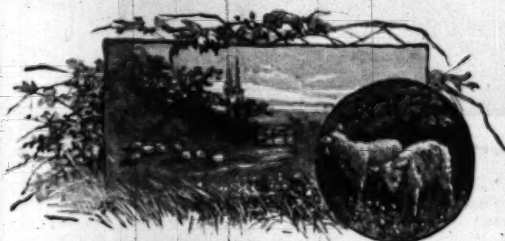
I spoke of the man's wife. Who is she? She is from Spelman. We do not have co-education in our Atlanta schools. Atlanta Baptist College is for men, Spelman Seminary is for young women. We do not have co-education, but we have had a system of wireless telegraphy for years, and in spite of intervening distance and walls and careful teachers our young people succeed in understanding one another very well; and so it comes to pass that although Spelman has no sons, she has sons-in-law, and many of them are graduates of Atlanta Baptist College, and a good mother-in-law she makes.

Our Aims—Teaching Leaders

New, as to "Our Aims" I have come to that in a roundabout way. This that I have told you has been our aim. Our Home Mission fathers said, "We may not train the masses of these people; we will train their teachers and preachers, leaders of their thought and life." This we have done. This we are doing. This we must continue to do for many years to come.

OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT



"Have Ye?"

HAVE ye looked for the sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and the wandering stray?

"Have ye trodden the lonely highway,
The foul and the darksome street?
It may be ye'd see in the gloaming,
The print of my wounded feet."

A Novel Programme

THE unique plan of a Kansas high school selecting the titles of orations from the hymn, America, has suggested the idea of a similar plan for a missionary meeting. Under some of these titles home missionary facts and the work in our schools and on our mission fields can be introduced. That part can be broadened at the discretion of the leader of the programme.

Missionary songs can be introduced, etc. The programme has as follows:

"My Country, 'Tis of Thee," will form the theme of the first oration, the idea being to treat of material America.

"Sweet Land of Liberty," The Development of Civil Liberty.

"Of Thee I Sing," American Poetry.

"Land Where My Fathers Died," The Struggle for Independence.

"Land of the Pilgrims' Pride," The Puritan Idea and Influence.

"From Every Mountain Side Let Freedom Ring," The Mountaineer and Our National Life.

"My Native Country Thee, Thy Name I Love," American Citizenship.

"Land of the Noble Free," Wendell Phillips — Freedom's Orator — and Abraham Lincoln — Freedom's Martyr.

"I Love Thy Rocks and Rills, Thy Woods and Templed Hills," Picturesque America.

"Let Music Swell the Breeze and Ring from All the Trees," Our National Songs.

"Long May Our Land be Bright," The Future of America.

"With Freedom's Holy Light," American Patriotism.

"Protect Us by Thy Might, Great God, Our King," God in American History.

How Little It Costs

IT is really wonderful how big a cargo of happiness a small kindness can carry. A young man who had learned to speak French, largely as a business matter, found another use for it. This is how he told the story:

"While waiting one night at the Union Depot at Indianapolis, I noticed a group of the most troubled-looking people I had ever seen — eight or ten men, women, and children, apparently in very great distress. The women were crying, with their aprons held to their eyes; the children clinging to their mothers' skirts; the men gesticulating in vain to a worried-looking policeman.

"Thinking possibly I might be able to help them in some way, I went over and asked the officer what was wrong. He answered that he didn't know. These people couldn't speak a word of English or German; he had been trying to find out where they wanted to go, and he was now taking them to a safe place to stay till morning, when, maybe, some one could be found who could talk to them.

"May I speak to them?" I asked.

"Oh, yes, if you can make them understand."

"*Parlez-vous Francais?*" said I to one of the men, but loud enough for all to hear.

"You should have seen them! I never saw faces change so quickly from despair to hope. Every apron went down as if by magic.

"I talked with them a few minutes. They were immigrants from France, and this was the first time they had changed cars, and they were quite uneasy about themselves as well as their baggage.

"This is a big country to get lost in," said one of them.

"I asked for their tickets, and found they were going to Vincennes. I told them they were all right, and doubtless their baggage was also, and that they were almost home. I pencilled a note for them to show to conductors and policemen and told them what the note said, so that there might be no misunderstanding.

"When I left them to go to my train they really embarrassed me with expressions of gratitude, for I had done so little, though it meant so much to them. From being the most forlorn, they were the most cheerful group in the Union Depot." — *Young People's Weekly*.



"His heavy golden grain crops all
In tiny seed-bags grow."—

HARVEST TIME

Let Us Give Thanks

LET thanks to high and gracious Heav'n
Ascend throughout the land;
Give thanks to-day for what is given
By God's all-bounteous hand.
And ev'ry heart that knoweth good
Before His throne is bent,
Yielding to Him in gratitude
For countless blessings sent.

The fertile earth's vast
harvest-field,
By labor's guiding
hand,
Has filled with its un-
equalled yield
The garner of the
land;
While hill and slope
and valley teemed
With orchards bend-
ing low,
Whose mellow fruits
the rivals seemed
Of autumn's golden
glow.

So, for the blessings of the year,
And benefactions great,
Let us give thanks with song and cheer,
And voice and heart elate;
And while we raise our hearts in praise
Our aim shall be alway
To make each day of time for us
A glad Thanksgiving Day.

—Selected.

Children's Thanksgiving Meeting

DEAR LITTLE FOLKS: We think it fitting that, in this Thanksgiving month of the year, you should be reminded of the origin of the day and be informed as to the ways in which it has been observed in our own and other countries. Helpful facts will therefore be found on these pages which are for your very own use. In the *Day Spring* we find suggestions for a children's Thanksgiving meeting or praise service which we have adapted to the work of our little folks.

"As this meeting comes so near to the opening of the fall work, it may be well to have the Secretary send notes of invitation to each of the former members and to any newcomers of whom we can learn, enclosing a Bible verse on thankfulness. The notes might be worded some-

what like this: 'The Willing Workers have so many things to be thankful for that they are to meet Saturday and talk them over. Will you come and bring this verse and whatever else you are willing to give as your thank-offering?'

"Have the room as attractive as possible with flowers and bright leaves and flags.


"After singing 'Praise Him,' and a prayer, let the verses that the children have brought be repeated, and also two or three poems on Thanksgiving.



"Let each of the children then give one reason why they are thankful that they are living in our Christian land, and after singing again let each give a fact which shall show one cause for gratitude in each of our mission stations during the year. The items may be pasted on carefully pressed autumn leaves to be distributed at the meeting. After this let the offering be taken, and, unless you have some better plan, let the mite-boxes be opened at this meeting. Try to have whatever the children bring from their own earnings or savings.

"Close the meeting with sentence prayers by each of the children, in which they shall not only give thanks, but give themselves to more earnest consecration for our Master's service."

The Origin of Thanksgiving

 O recall the circumstances of the first day of thanksgiving may serve to remind us of how much more we have to be thankful for than had those early pilgrims. History tells that of the 102 emigrants that landed on the bleak and rocky coast of Cap Cod Bay, in the winter of 1620, almost half died before the following winter fairly set in. To-day in our comfortable country and city homes we cannot even imagine the sufferings of the survivors, both from destitution and the inclement weather, which they were not prepared either as to clothes or habitations to brave. The most of the brave people were not inured to hardships. Among them were gentle and delicate natured men and women.

They staked and laid out two rows of huts for the nineteen families that composed the colony, but within the first year they had to make seven times more graves for the dead than houses for the living. Notwithstanding all their trials and hardships, these brave founders of a great and glorious race had so much for which to be thankful that they had to appoint "an especial day on which to give especial thanks for all their mercies."

So they agreed among themselves that since their prudence and forethought had been so wonderfully blessed of God, they would send out four men hunting, that they might rejoice together in a special manner after the fruit of their labors had been gathered. According to the historian, barley and Indian corn were their only crops; the "peas were not worth gathering, for, as we feared, they were too late sown." This was under the good Governor Bradford. The four men who went hunting brought in as much game as served the company for a week. The recreations of the day consisted of the exercise of their arms, Massasoit, the Indian chief, and ninety of his men coming among them for three days, during which they were entertained and feasted by the colonists, the Indians killing and bringing to the feast five deer. This was in 1621, and was the beginning of Thanksgiving Day in America.

The next New England Thanksgiving Day was in July, 1623, which had been appointed as a day of fasting and prayer on account of drought. While they were praying, rain fell abundantly, and the governor appointed it instead

a day of thanksgiving. In June, 1632, Governor Winthrop, of the Massachusetts Bay Colony, invited the Governor of Plymouth Colony to unite with him in a day of public thanksgiving, because the action of the British Privy Council had been favorable to the colonies. In Massachusetts Bay Colony, old records show that days of thanksgiving were appointed in 1632, 1634, 1637, 1638, and 1639; and sometimes of more than one day in the same year. In Plymouth we find mention of one in 1651, and again in 1668. In 1680 it seems to have become an annual custom. — *American Agriculturist*.

Ever a Song Somewhere

THE buds may blow and the fruit may grow,
And the autumn leaves drop crisp and sore;
But whether the sun or the rain or snow,
There is ever a song somewhere, my dear,
There's ever a song somewhere.

A Collection of Thanksgivings

"Kind Words" tells us of several important Thanksgiving occasions. The first was — the Hebrew feast of the tabernacles. But this was not a thanksgiving-day; it lasted a full week, and was their third festival kept every year, with an offering of the first fruits of the harvest at Pentecost.

• • •

"Our first national thanksgiving was ordered by Congress during the Revolutionary War. There was one more in 1789, and another in 1863 — nearly two years before the end of the Civil War, but in the South this last was kept as a sad fast rather than a feast. Since then the President tells us every year to give special thanks on the last Thursday in November.

• • •

"There have been two Thanksgivings in England in this century. The first, in 1872, was meant for the nation to spend in giving thanks to God for the recovery from a serious illness of the Prince of Wales, Victoria's oldest child, you know. He's the king now — Edward the Seventh. The second was in 1887, and that was in honor of the queen's jubilee, — the fiftieth anniversary of her reign, — and England had great reason to give thanks, for the half-century had been one of great peace and prosperity. Victoria was both wise and good, and the people had learned to love her, and were ready to ask God to spare her useful life. Over three hundred years ago, when England defeated the Spanish Armada, there was another national thanksgiving. But the United States can't afford to wait more than a year before her people offer public thanks to God, the bountiful giver of all our blessings. It is not so much for numbers, or money, that the nation ought to thank Him, but for the grandest of all His gifts — wise leaders. One of these can change the fate of a whole country like ours, for people will follow a great man. Enthusiasm kindles at the sound of his voice, and a mighty host will spring up at his call."